

nastery, founded at two places: they acted in concert, and often under one head. In Bede and Simeon they are called "the monastery of the Apostles Peter and Paul, which is at Wiramuth and in Gyra." At Wearmouth, Bede, who was born in the monastic lands, entered on his sacred vocation. At Jarrow he wrote his great works and died. Jarrow Church was dedicated, as we learn from the Saxon inscription in the church, in the fourth year of Ceolfrid's abbacy. The inscription was known to Leland, and, being a through-stone, seems undoubtedly genuine.

The first and most striking characteristic of these works is the skilful masonry of which they are composed. The stones are of cubical form, and set in very regular courses. The church of Ripon was of polished stone from the foundations in the earth to the summit. The masonry of Wilfrid's crypt at Hexham is a fine example of the period; and the regularity and Roman-like appearance of the Saxon remains of the monastic buildings at Jarrow must strike every observer. For this mode of building, of course, stones which the Romans themselves had used were extremely convenient. At Hexham, most (perhaps all) of the stones in the crypt are Roman. Jarrow, also, is on a Roman site; and probably most of the stones of the Saxon remains there are fished from the Roman ruins. Wearmouth was on or close to Roman buildings. So situated, also, were York and Ripon. Great intricacy appears in the arrangements, and for these the crypt of Hexham again stands in good stead. That monastery is chronicled as having secret cells and subterranean oratories below, and walls of three distinct stories, and supported by well-polished columns, above; thus in no material respect differing from the later cathedral arrangement of crypt, arches, triforium, and clerestory. The walls, the capitals of the columns, and the arch of the sanctuary, were decorated with historical, fanciful, and unknown figures in relief, besides surface paintings. The body of the church was everywhere surrounded with aisles and porches or transepts, which, by incommunicable art, were distinguished with walls and spires above and below, meaning probably that each part was characterised, exteriorly as well as interiorly, as separate from the rest of the building by roofs of different level and other circumstances. As in the later triforium, various galleries artfully communicated with the whole building, so that crowds could stand around in the spires and galleries unseen by those within. Secret oratories with altars were cautiously erected in these towers and porches. A high wall surrounded the buildings, and they were supplied with water by aqueducts of stone running through the town. They were said to be unequalled on this side of the Alps, and the description would almost apply to later monasteries; but a greater number of porches and galleries, and some sort of towers opening to the interior of the church, are hinted at. The monasteries had more churches than one. The principal one at Wearmouth had probably no aisles; for a painting was placed in the central vault extending from wall to wall, and others covered the north and south walls, by which arrangement, Bede says, the whole interior presented instruction. It possessed nave and choir, a galilee or entrance porch, and another porch east of the altar, and dedicated to St. Peter. So, also, at Wilfrid's church, of Hexham, Bishop Alcmund wished to be translated into the church as well as Acca, and he was deposited in St. Peter's aisle, in the east of the church at Hexham. In process of time they were removed nearer the altar, and laid in a secret part of the church,—Acca in a vault near the right side of the altar, and Alcmund in another on the left side. Afterwards they were honourably deposited behind the altar; and very near to it. Now, I think we may identify these arrangements. In the crypts of Hexham and Ripon there is a demivaulted space at the west end of the main room or chapel, apparently to support the steps of the altar. We thus have the chapel underneath the high altar. At each side of the chapel are passages which would each contain a sepulchre very well. The place

to which the bodies were honourably transferred, above ground, would be in the extremity of the apse behind the altar, in a similar situation to that of St. Cuthbert's shrine at Durham; and St. Peter's aisle, their first position, would, no doubt, run round the apse; and this also was the Durham arrangement.

There is greater difficulty in determining the form of the lesser churches of these monasteries; but at both Wearmouth and Hexham were circular churches dedicated to St. Mary, like towers; and the Hexham one had four porches or small transepts attached, forming a sort of Greek cross. The abundance of transeptal chapels and burial-places is remarkable in the Saxon churches. At Jarrow there was a north porch dedicated to the honour of Bede.

Parish churches seldom occur at this period, and it seems probable that one of the churches of a monastery was used instead. At Ripon and Hexham, I believe, this fact is certain; and there is evidence that a priest for parochial services was appointed at Tyne-mouth, and that churches of some sort arose on or near the sites of the monasteries of Wearmouth, Jarrow, and Gateshead, while they lay waste during the next period.

Coming to actual remains, the crypt of Hexham exhibits plain circular arches, with triangular roofs. The triangle is found at Jarrow in a doorway, with the stones singularly joined. At Norton there is a very curious central tower, where triangular windows occur above good arches, as will again be mentioned. The Earl's Barton tower has the triangle abundant in the stripwork which covers it, yet the balustered windows and good arched doorway do not look early. As, in these and other instances, as well in stone as on vellum, the triangle is only used in secondary and generally ornamental work, I look upon it as an importation with other Romanesque improvements. In the portico at Lorsch, the great principle of the strip decoration is seen—that is, the propensity to run through, and irrespective of other members of the design—and the comparatively useless character of the main columns. In the example from Earl's Barton it will be seen giving considerable richness by running through a double arcade of triangles. At Sompting, the same idea is carried out, and a rough attempt is made to copy the foreign capitals. Generally, the Saxon capitals and bases are little made of, ornamental pillars in the form of balusters being preferred. These form another proof that Wearmouth and Earl's Barton churches are coeval. Again, in the portico it is shown that the triangle is by no means the characteristic of rude design; and, not to urge the improbability of the Saxons being ignorant of the arch, for the small purposes in which the triangle was used, a square head, such as is found in every country church doorway, would have been the much easier plan. Again, in the portico is seen a peculiar ornamentation of the pilasters supporting the triangles; and here at Deerness, in England, it is exactly copied. Once more.—The rage for the triangular decoration in this Romano-Saxon period led, I think, to the Norman chevron, by placing the lines of the triangle between instead of on the pillars or balusters. The specimen of Saxon zigzag at Hexham, is perhaps unique.

Malmesbury uses the words *lapidei tabulatus* in his description of Biscop's churches. They probably refer to the broad strings dividing the Saxon towers into stages. At Wearmouth one of these is divided by balusters something like the Hexham zigzag; but the intervals are filled with figures.

The cathedral at Lindisfarne was still of wood; but about 690, Bishop Eadbert must have given it a very odd appearance. In consequence, one may suppose, of the architectural slacrity about him, he took off the thatch and covered both roof and walls with sheets of lead.

St. Cuthbert begged at first to be buried in his mansion near his oratory, to the south, at the east side of a cross he had erected there. And here a certain class of Saxon sites, it may be briefly alluded to. On Saxon sites, it

is usual to meet with the remains of crosses, elaborately adorned with knotwork and figures of various descriptions. I believe there was a custom, at later periods, of having a cross in every cemetery; but more Saxon crosses than one are frequently, as at Garsford, for instance, found to have existed. The two fine examples at Aycliffe have been supposed to have been erected in commemoration of two synods held in 782 and 799. There are, however, strong reasons for doubting the assertion that the Aclea at which these assemblies were held was our Aycliffe or Acley. It rather seems to have been in the south, at Ockley, in Surrey. Leland, when he saw three of these crosses at Ripon, standing in row, considered them to be "things antiquissimi operis," and to commemorate "sum notable men buried there." Leland would know all the various uses of crosses, and his idea is borne out by a record concerning a celebrated cross at Landisfarne and Durham, which Eadfrid, the next successor of Eadbert, made. He caused it to be of stone, in canning work, to the memory of St. Cuthbert, with his name sculptured upon it; and it was carried about with St. Cuthbert's body, and settling in the cemetery of Durham, afforded, in Simeon's time, a monument of both bishops. It may further be noted that on the original burial of Bishop Acca, of Hexham, in the cemetery to the east of the church, two stone crosses, wrought with wondrous art, were placed—one at his feet, another at his head—the latter inscribed "Here lies Acca." (John of Hexham, per Wright.)

With the destructive ravages of the Danes commenced the Third or Dano-Saxon Period.

The Durham monasteries fell in 867, the marauders leaving nothing but roofless walls. Christianity itself decayed; so much so, that for the 200 years which forms this third period scarcely any churches were re-edified, and these "of wattles, and covered with straw," but no monasteries. Simeon's words may bear the construction of referring to the roofs only, as distinguished from the old leaden ones; but anyhow, he only speaks of rebuilding. I don't know that masonry such as Wilfrid's or Biscop's will be found in this epoch, but it does not appear that the churches degenerated in size. In the south, monasteries were still erected. The celebrated one at Winchester is well known, and, like Acca's corpse in Hexham, the body of its famous bishop Ethelwold was at first buried in the crypt on the south side of the altar, and afterwards translated to the choir of the church. In the north, building operations were, as might be expected from Simeon's remark, very scanty. A wooden cathedral was hastily thrown up in the Roman camp at Chester-le-street for the wandering see. It was renewed, after its cathedral character had ceased, in stone, about 1045, having stood about 162 years in timber. At Durham, too, a little church of boughs, a small stone structure, and a stone cathedral, rapidly succeeded each other. I cannot fix any northern remain to this period; but no doubt any existing would show some inclination to a transition which took place in the reign of Edward the Confessor.

BRITISH MUSEUM.—The statement by a contemporary that a new reading-room is to be erected, is premature. The necessity for one has been repeatedly urged on the trustees by the librarian, and by readers, and Mr. Panimmi quite lately brought forward a definite proposal for one, but nothing is settled on.—We have had repeated complaints of the inconvenience felt by visitors at the British Museum from the want of anything whatever in the shape of a retiring room, except for ladies, which, it ought to be generally known, has been supplied up-stairs. The library behind is well provided, at least for gentlemen attending the reading-rooms, and we cannot understand why the like accommodation has not been arranged for the museum department of the building. We wish the attention of the proper authorities to be drawn to this matter, as an urgent requisite, since few visitors remain for a shorter time than several hours, if not for the greater part of the day, at the Museum.